

VOL. III.]

Saturday, August 9, 1817.

[No 20.]

SUNDAY SCHOOLS IN TROY, (N. Y.)

Our readers will remember that the place above named was highly favoured during the last year by a remarkable effusion of the Holy Spirit upon its inhabitants. The encouragement thereby afforded to cultivate with religious knowledge a soil thus eminently prepared for its reception by the work of Divine Grace, appears to have been duly appreciated by those of its citizens who felt concerned for the prosperity of Zion, and the best happiness of their fellow men. When multitudes of immortals have lived in ignorance of the way of life eternal, and are made to hunger and thirst after righteousness, what a privilege is conferred on them, if illiterate, by opening to them an access to the treasures of heavenly knowledge contained in the volume of inspiration—qualifying them to search for themselves the Holy Scriptures, which are able to make them wise unto salvation. In many parts of this land, as well as in the old world, God has been pleased to testify his approbation of this labour of love by abundantly blessing the exertions of Christians engaged in promoting it. The city of Troy affords an illustrious instance of the advantages resulting from diligent and faithful attention to this truly Christian employment.

We have recently received the First Annual Report of the Inspectors of the Sunday School Association in that city, read at a general meeting of the citizens on the 13th July, 1817. The details of this excellent Report are so interesting, that we shall give it nearly entire.

The First Annual Report of the Board of Inspectors of the Sunday School Association of the city of Troy.

It had long been a subject of deep regret previously to the establishment of these schools, that our streets on the Lord's day were often filled with idle children and thoughtless adults. It was no uncommon thing to witness the profanation of that sacred and hallowed day by companies of noisy wandering boys, who attended no place of worship, and viewed it as a mere holiday. The people of colour had also become a subject of much concern. Their condition was peculiarly calculated to excite commiseration: most of them had been originally slaves: prejudice had excluded them from our ordinary schools, and extreme ignorance was the condition of far the greater portion of them: as if it was not enough to hold them in bondage, to make them "hewers of wood, and drawers of water," by a most refined cruelty their very souls were enchained in the deepest ignorance. In reflecting on their situation every sensibility of our nature as men and christians was awakened. To behold in the midst of an enlightened people, professing a religion speaking peace and good will to all mankind, a numerous class in a state of heathenism, by our inattention and

utter neglect of them, cast a severe reproach on our christian profession. Their ignorance was our fault—they were treated as an inferior race of beings; and the debasement of their souls through our entire disregard of them, will long, very long, leave a reproach upon the character of this nation, even greater than that which lies upon it for tolerating slavery. Such reflections on the condition of this friendless class of our fellow creatures, furnished the most powerful motives to christians to attempt to meliorate it.

As soon as correct information respecting the Sunday School system was obtained, it was believed that the introduction of it into this city would prove highly beneficial. About a year since four schools were opened, three for whites and one for people of colour. As soon as the organization of the Association was known, a number of pious young ladies and gentlemen tendered their services as teachers, and the schools were all supplied with very little difficulty.

In the course of the year more than five hundred children and one hundred and sixty coloured people have been entered in the schools. Between fifty and sixty teachers are usually employed in conducting the schools, and four managers on the average have been assigned to each school. The schools are uniformly opened and closed with prayer, and a hymn is sung at least once a day. Although reading and spelling forms part of the exercises of these schools, it is entirely subordinate to the great, leading, and prominent object, which is the giving of religious instruction. Much is done in this way by familiar and personal conversation between the pious teachers and the scholars. In aid of the instruction of the teachers, and with a view to furnish proper subjects of religious conversation, a short and comprehensive catechism, embracing the leading doctrines in which all the denominations of protestants agree, and free from the peculiarities of any, has been introduced and learned. A portion of scripture or hymn previously committed to memory, often furnishes subjects of interesting conversation. While the teachers give individual and personal instruction to those under their immediate charge, the managers frequently address the whole school, and make some portion of Scripture or answer in the catechism, the subject of religious instruction. By these various means it has been the aim of the teachers and managers in the schools to impress the great truths or christianity upon the minds and hearts of the scholars. The reports made by the managers of the progress and actual state of the several schools, will render the subject more interesting, by going more into detail. The substance of these reports therefore will be here introduced.

The Managers who have charge of School number One, consisting of children residing principally in the first ward, state in their report, that the novelty of the establishment of Sunday Schools in this city, and the want of a more general acquaintance with their great utility, especially among that class of society for whose benefit they were more particularly instituted, at the commencement

of this School presented obstacles to our success, which, though great and discouraging, the managers hoped a steady perseverance, under the blessing of the Almighty, would ultimately surmount. In this hope they have not been disappointed. One year has now elapsed since Sunday Schools were first opened in this city; during this period upwards of three hundred children have in this school been instructed in reading, spelling, and the great fundamental doctrines of our holy religion. The school now consists of one hundred and twenty-nine scholars, who most of them regularly attend twice every Sabbath, and are here instructed by fifteen teachers, under the superintendence of four managers.

Many of these children we have reason to believe never before enjoyed the privilege of attending any school, and were equally ignorant of letters and the first principles of religion. Had not the managers had personal demonstration of the melancholy fact, they never could have believed, that in a christian country, where religious instruction is so much within the reach of every class of the community as in this city, children could be found so deplorably destitute of all just ideas of God, their moral responsibility and the way of life, as they have found many who have attended this school. Children of both sexes, ten, twelve, and even thirteen years of age, have on examination appeared as ignorant of God and their Redeemer, as if educated among the rudest heathen tribes, where the light of revelation and science never penetrated. Objects of this description were well calculated to excite, and have commanded the most active exertions of christian benevolence. The teachers of the school have by their assiduous and benevolent exertions to instruct and improve their pupils, gained the confidence and affection of the children, and merited the most unqualified approbation of the managers. A laudable emulation to excel has been excited, which pervades every class of the scholars, and is at once an evidence of the great fidelity of the teachers, the moral utility of the establishment, and a pledge of the rapid advancement of the scholars in useful knowledge. This all-important stimulus led many members of this school, especially during the last six months, to distinguish themselves by acquirements far exceeding the most sanguine expectations of the managers. Was it not invidious to select individual merit, where almost all are deserving, they could point out those who, when they entered this school, were scarcely acquainted with the alphabet, and have not generally attended any other school, that can now read the Scriptures with a good degree of facility and correctness. Others who have distinguished themselves by recitations of hymns and lessons in the Scriptures, committed to memory during the week, which have even exceeded the wishes of the managers. Scarcely any individual who can read even in spellings, comes to school without a lesson to recite, which evinces their industry and equal desire to excel. And we could point out individuals who during the week have treasured up in their memories three, four, or five hundred verses of the most interesting and important parts of the sacred Scriptures. The aver-

age recitations of the lessons committed to memory by the school collectively, have for some time past amounted weekly to nearly or quite two thousand verses of the Scriptures, between eighty and a hundred hymns and psalms, and from three to four hundred answers from the catechisms. But in nothing has the school been more distinguished of late, than in their highly interesting and constantly increasing attention to moral and religious instruction, their orderly and attentive deportment in school, and a mutual and growing attachment between the teachers and pupils.

On the whole, the Managers of Sunday School No. One have abundant cause of thankfulness to the God of all grace, for the flourishing situation of the school under their care.

School number Two, kept in Third-street, is composed of children residing in the second and third wards. The Report from the Managers of that School states, that it was opened in the month of July, 1816; its numbers at the commencement were respectable, and continued for one quarter to increase. The exercises of the school were commenced and closed by prayer, pursuant to the Constitution; the pupils read and recited such parts of Scripture, hymns, psalms, and catechism, as they had committed: there were occasional public religious addresses, and much private instruction by the managers.

In the second and third quarters, particularly in the third, there was obviously a decline in the attention and numbers of the school, and towards the close of the third quarter the prospects of the school were discouraging.

At the commencement of the last quarter measures were adopted for restoring the school to its former standing. By way of encouragement and commendation, a report of what each pupil in the several classes had accomplished at each recitation, was made by the instructors to the managers, in the hearing of the whole school. Addresses and exhortations designed to encourage the pupils, and to commend them where commendation was due, have very much excited the attention and inflamed the zeal of the youth. The teachers renewed their efforts to fill up the school, and the numbers soon became greater than at any former period. The public religious exhortations by the managers, are received by the pupils with deep attention. Private religious instruction by the teachers has been regularly given, and the effects of these efforts are strikingly visible in the solemnity which pervades the whole school, and the rapid progress of the scholars. All the classes, from the highest to the lowest, are ardently engaged, and the managers are greatly encouraged. The teachers are indefatigable, and find all their exertions doubly paid in the manifest improvement of their pupils.

We cannot forbear to observe, that affectionate encouragement and commendation in all cases seems to have succeeded in fixing the attention of the most thoughtless, and exciting the efforts of the most sluggish and indolent; and at the present time the recitations exhibit evidence of attention to the objects of the school, and powers of memory which excite our admiration.

The recitations of what the whole school have committed during each week of the present quarter has amounted to from one to two thousand verses of Scripture and Hymns, but principally Scripture, besides the Lord's Prayer, Creed, Catechism, &c. &c.

Among the number of those who have distinguished themselves for their recitations, are one girl who at once recited 480 verses, of Scripture; another 208; another 224; another 150; another 120; another 100. One boy 577, and another 100; besides a very considerable number who recite from 25 to 75 verses.

From the commencement of the school to the beginning of the present quarter there had been received into the school 178 scholars; but by removal, inattention of parents, and other causes, their numbers were reduced at the close of the former quarter to about 40. But by the exertions already mentioned, 76 of the former pupils have returned to the school, and 63 new ones entered, making the present number now on our books 138; of which there is a steady attendance of from 90 to 110, and the number constantly increasing.

On the whole, the present situation of this school is encouraging. A growing attachment on the part of the pupils to their teachers and the managers is manifest.

The teachers are indefatigable, tender, and affectionate, in their intercourse with their pupils; solemn and zealous in their labours; and second all the desires and efforts of the managers. The morals of the youth evidently improve. They are orderly and attentive in school; they are rapidly gaining a knowledge of the fundamental doctrines of our holy religion, and treasuring up in their tender minds a collection of familiar lessons and hymns, and in the different parts of the Old and New Testaments those truths which alone can make them wise unto salvation.

School No. 3 is kept in Fourth-street, and consists of scholars residing in the third and fourth wards. It appears from the Report of the Managers of this School, that it commenced the first Sunday of August last, with 58 scholars and nine teachers, and at the end of the first quarter the number of scholars had increased to 142; that during that period no pains were spared by the teachers or managers to inculcate on the minds of those under their charge the being and perfections of God, the Creator of all things, and the way of eternal life through Jesus Christ, his beloved Son, our Redeemer. The great plan of redemption was unfolded to their view, and the infinite obligation under which they were placed to love and praise Him, who had done so much for them. In short, the principles of religion and morality were strictly set before them. In concluding their remarks on the progress of the school during the first quarter, the managers say, "that they are happy to state that their labours were owned and blessed by the King and Head of the Church, as was evident in the lively interest, unwearied attention, and pleasing deportment of the scholars, and the general prosperity of the School." At the commencement of the second quarter the number of scholars was 148, and

they increased during the quarter to 178. The increase of the school during the winter leads the managers in their Report to remark, that the Divine goodness was manifested in inclining the hearts of so many children, many of whom were poorly clad, to attend punctually during the inclement season of the year. In concluding their remarks on the progress of the school during the second quarter, the managers say that the conduct of the scholars and their improvement was such as becomes children instructed in the principles of virtue and piety. The third quarter was commenced with 183 scholars on the receiving book—and the improvement of the children appears from the Managers' Report to have been very great. The number of verses of Scripture and Hymns committed to memory and recited by the children during that quarter was very extraordinary. On Sunday, the 2d of March, 1545 verses of Scripture, and 112 Hymns were recited. On the 9th of March, 2335 verses of Scripture, and 59 Hymns were repeated, chiefly by the girls. The managers observe, generally, that the girls have been more attentive to instruction, and made greater improvement than the boys. It was found that the number of verses committed took up so much time in recitation, that enough was not left for enforcing religious truths by explanation and conversation: it was therefore judged proper to limit the recitations. At the earnest request of the scholars, however, permission was given on the 13th of April to recite on the following Lord's day as many verses as they could commit. Accordingly, on the 20th of April, 4429 verses of Scripture and 239 Hymns were repeated. The number of scholars whose names have been entered on the books of this school amount at the present time to 207, and the usual number present is 80 or 90.

The managers state that the fidelity with which the teachers of this school have discharged their duty, will for ever endear them to all those who are endeavouring to advance the Redeemer's kingdom on earth. The managers conclude their report with an expression of gratitude to the Great Dispenser of every blessing, for the success and flourishing state of the school, and they earnestly entreat Him that their labours may be "as bread cast upon the waters, which shall be found after many days."

The School No. 4, for coloured people, was opened in two or three weeks after the first white school. This delay was for the purpose of ascertaining whether the coloured people had any inclination to be instructed. Their importunities to have the school opened were very urgent, and about 90 attended the first day.—The whole number entered up to the present time is 160; of whom 105 are females. The number belonging to the school at present is about 100, about 40 of whom usually attend the morning school, and 70 the afternoon. This school is composed of persons of all ages, between 5 and 60, and one or two perhaps exceeding that age; such is the ignorance in which many of these people are brought up, that the ages of a number could only be conjectured. It is satisfactorily ascertained, however, that 22 of those who have

entered the school were upwards of 30 years of age, 7 upwards of 40 years, and 5 over 50. Not more than a sixth part of these were able to read at the time of their admission; far the greater part were unacquainted with the simplest elements of learning, and most of them were lamentably destitute of the knowledge of their moral and religious duties.

The duties which devolved on the teachers in this school have been very arduous. The situation in life of this class of people prevents their application to study except on the Lord's day. About fifteen teachers on an average and four managers have found full and arduous employment in discharging their duties in this school. Most of the coloured people who have attended school, have expressed an earnest desire to learn to read; more unremitting attention than most of them give to their studies during school hours could not be exercised—and the progress which they have made surpasses expectation. The greater part of those who have punctually attended the school have learned to spell and read; many of them to read the Bible with ease. When the want of leisure, and the hard services of most of these people are considered, their progress in learning, by spending only a portion of one day in the week, will certainly be thought considerable. A number of the scholars, but principally females, have exhibited powers of memory and readiness of committing not often exceeded. *One servant girl of about 21 years of age, committed to memory and repeated with great accuracy about TWO HUNDRED verses of scripture every sabbath for many weeks together*; three others of about 18 years of age, commonly committed about 100 verses in a week, and a number have usually recited from 20 to 30 verses a week. The Catechism adopted by the Board was introduced the second quarter, and learned in a short time by nearly all the scholars, and was made the basis of public religious instruction by the managers for some time. During the former part of the year it was found necessary to devote most of the hours allotted for the school to instructing the scholars in reading.

The task of communicating religious instruction to those who cannot read is exceedingly difficult. But as the teachers were happily persons who felt the power of religion in their own hearts, they did not omit any opportunity of impressing the great truths of Holy Writ on the minds of their pupils, in familiar conversation. For some months past the managers have endeavoured to unfold to the understanding, and impress on the hearts and consciences of the scholars, the great doctrines of christianity, and the glorious plan of salvation through a crucified Redeemer and Mediator, in stated addresses to the school. Justice and truth render it necessary to make a painful discrimination between the male and female portions of the school. With some few exceptions, the males have been less punctual and steady in attending; less orderly and attentive while in school; and of course their improvement has been much less than that of the females.

The effect which this school has produced on the character of the

people of colour is obvious. A striking difference of manners and behaviour is plainly seen between those who have regularly attended the school and those who have not.

It is a subject of much regret that many of the coloured people appear still insensible to the disadvantages of a state of ignorance and vice, and refuse to attend the school, notwithstanding the motives of encouragement which have been presented to them. This is the more surprising, since the improvement both in manners and morals of those who have attended is most apparent. No school can exhibit better order, greater solemnity, or more intense application, than is witnessed here. A most respectful and eager attention is almost universally paid to the instructors by their pupils. This respect is not confined to the hours of school or the walls of the school room—a sentiment of gratitude for the exertions and sacrifices made on their behalf seems to pervade the breasts of those who attend the school; and a correspondent feeling of sympathy, and an increased interest for their welfare, has been excited in the hearts of the teachers and managers of the school. Not only have the manners and morals, and general behaviour of the people who attend the school been visibly improved, but there is satisfactory reason to believe that the school has proved the means, under God, of turning some from sin to holiness, and from the love of the world to the fear of the Lord.

The fidelity and punctuality of the teachers of this school throughout the year has been such as to command the admiration of the managers. Though a large proportion of them are females, it has been rare to see one absent even in the most inclement days of winter.

The view here given of the progress and effects of these schools, though limited and imperfect, will, we trust, satisfy the christian community that Sunday Schools are among the means which God is using to diffuse Gospel light. We venture to go further, and in view of the great effects produced by these schools in Europe, and in many of our large towns, to declare our conviction, that, after the preaching of the Gospel, the system of Sunday School instruction is the most powerful human instrument which God is employing in the advancement of his kingdom on earth.

[After some excellent observations of a general nature, the report thus proceeds.]

We are able to refer to instances of improvement in the school of coloured people in this city, which are not exceeded in any schools under equal advantages.

Nor is the improvement confined to individuals. The progress of the whole school is such as would be creditable to any school, of persons possessing the same opportunities.

The facts in relation to Sunday Schools, existing under our own observation, added to those which we have learned from other parts of the world, lead us to contemplate the system of Sunday School instruction as one of the most powerful auxiliaries to the gospel dispensation which has been introduced into the world.

When we reflect on the condition of the poor children in the great manufacturing towns in Europe, destitute, as they formerly were, of every means of instruction; left to spend their Sabbaths as a holiday, in sport and mischief, with spectacles of vice continually before them, we shall be able to appreciate the benevolent efforts of the illustrious founder of a system which has raised thousands, and hundreds of thousands of poor and miserable children from the kennels of vice, and placed them under pious and benevolent instructors.

The system in this country is but just introduced; but we may safely predict that its effects on our poor children and people of colour will be no less important. We have already some evidence of its happy effects among ourselves, in the space of a single year. Numbers who seldom, if ever, attended any place of worship, have been induced to attend our schools, where the truths of our holy religion have been presented to their minds, in a familiar and engaging manner. Their memories have been stored with interesting passages of Scripture and Hymns, calculated to impress their minds with important religious truths. Tracts and religious books have, in a number of instances, been distributed as rewards for attention and improvement. The instruction which has thus been given, we are confident has not been lost. In the solemnity and decorum which prevail in the schools, and the good behaviour of most of the scholars, we have the evidence of good effects already produced. But we are not always to expect immediate fruit from the seed thus sown. While many instances of instruction being blessed are acknowledged with gratitude, we look forward with an eye of faith to effects beyond the present time, and even beyond this generation.

MISSIONARY INTELLIGENCE.

Communication from Rev. Messrs. Judson and Hough.

REV. AND DEAR SIR, RANGOON, November 7th, 1816.

It is with peculiar satisfaction that we are at length able to address a letter to the Board in our joint capacity. We had a joyful meeting in this place the 15th ult. Mr. Hough has settled in one part of the Mission-house; and we are now united, both as a church of Christ, and as a Mission Society. Our regulations on the latter point we here submit to the Board. It will be evident at first sight that these regulations have a prospective view, and are framed somewhat differently from what they would have been, had we not expected that our Society would soon be enlarged. But we hope that the time is not far distant when they will receive the signature of brother Rice also. Indeed we hope for more than this; we hope that one or two others will be found to accompany Mr. Rice.

It is true that one of us remained about three years in this place without uttering any Macedonian cries. But we apprehend that the time is now come when it is consistent with the strictest prudence to lift up our voice and say, come over the ocean and help us. By a residence of three years in this country, many doubts

which at first occurred are removed ; and many points concerning the practicability of a mission, and the prospect of success, are ascertained. We cannot now enter much into detail ; but we desire to say, that we consider the mission established in this land. We unite in opinion that a wide door is set open for the introduction of the religion of Jesus into this great empire. We have at present no governmental interdict to encounter, and no greater obstacles than such as oppose the progress of missionaries in every heathen land. It appears to us (and may it so appear to our fathers and brethren) that God, in removing the English mission from this place, and substituting in their stead an American mission, is emphatically calling on the American churches to compassionate the poor Burmans, and to send their silver, and their gold, and their young men, to this eastern part of the world, to the help of the Lord against the mighty.

From the accompanying articles of agreement you will be able to form some idea of the probable expense of a mission to this country. The monthly appropriation for subsistence will necessarily be enlarged as our families increase. It was originally fixed by the brethren at Serampore, and has been found by Mr. Judson, just sufficient to meet the common expenses for food and clothing. No expense is yet incurred for building or house-rent, as we are permitted to occupy the Mission-house erected by Messrs. Chater and Carey, and which is the property of the society in England. It is difficult to form any estimate of extra mission expenses, such as (according to the Serampore plan) fall not within the compass of the regular monthly allowance. These will be much larger than they are at present, when we commence operations on a larger scale. We propose to forward to the Board, at the close of every year, a general summary of receipts and expenditures, on account of the mission.

It is with great pleasure that we announce the valuable present of a press and Burman types, made to us by the Serampore brethren. We are now closing in a room for a temporary printing office ; and hope very soon to issue a Gospel tract, which has been in readiness some time, and which is intended to give the heathen around us some idea of the way of salvation through the Lord Jesus. But we cannot move one step in the way of printing without money. Though favoured with the press, in the first instance, gratis, we have already expended in paper, freight, and sundries, about four hundred rupees. We therefore beg an immediate appropriation, not only to liquidate the expenses already incurred, but to enable us to proceed in this all important part of our work. The accounts of the mission press we propose to keep distinct ; and they shall be submitted together with the accounts of the mission.

We know not how long the press will be permitted to remain in Rangoon ; we do not, however, deprecate its removal to Ava. Such a measure would doubtless tend to the furtherance of the cause, and to the introduction of religion into the very heart of the empire where Satan's seat is. But in this case, more men and

more money would be imperiously demanded; and we trust that the patronage of the Board will not fail us in these necessary points. We desire humbly to repeat to the Board what the first missionaries from the Baptist Society in England said to their friends, when on the point of embarkation in the great work which seems destined to illumine Western India with the light of the Gospel. "We are," said they, "like men going down into a well; you stand at the top, and hold the ropes. Do not let us fall." Hold us up, brethren and fathers; and if health and life be spared to us, we hope, through the grace of God, to see Eastern India also beginning to participate in the same glorious light. Many years may intervene in the latter as well as in the former case; many difficulties and disappointments may try your faith and ours. But let patience have her perfect work; let us not be weary of well doing; for in due time we shall reap, *if we faint not.*

Your servants in the Lord Jesus,

A. JUDSON.

GEORGE H. HOUGH.

REV. WM. STAUGHTON, D. D. Cor. Sec. }
of the Baptist Board of Missions. }

ARTICLES OF AGREEMENT.

In order more effectually, under the blessing of our Lord and Master, to accomplish the important work for which we have come into this heathen land, we, the undersigned, form a union on the following principles, *viz.*

1. We give ourselves to the Lord Jesus Christ, and to one another, by the will of God.
2. We agree to be kindly affectioned one towards another with brotherly love, in honour preferring one another; feeling that we have one Master, even Christ, and that all we are brethren.
3. We agree in the opinion that our sole object on earth is to introduce the religion of Jesus Christ into the empire of Burmah; and that the means by which we hope to effect this are translating, printing, and distributing the Scriptures; preaching the Gospel; circulating religious Tracts, and promoting the instruction of native children.
4. We agree therefore to engage in no secular business for the purpose of emolument: and not at all, unless in the opinion of the brethren the great object of the mission can be best promoted thereby.
5. We agree to relinquish all private right to remittances from America, avails of labour, and compensation for service; in a word, to place all money and property, from whatever quarter accruing, in the mission fund; provided, that nothing in this article be construed to affect our private right to inheritances or personal favours, not made in compensation of service.
6. We agree that all the members of the mission family have claims on the mission fund for equal support, in similar circumstances; the claims of widows and orphans not to be in the least

affected by the death of the head of their family. But it is to be understood, that no one shall have a right to adopt a child into the mission family, so as to entitle it to the claims secured in this article, but by consent of the brethren.

7. We agree to educate our children with a particular reference to the object of the mission; and if any expense be necessary or expedient for this purpose, it shall be defrayed from the mission fund.

8. All appropriations from the mission fund shall be made by a majority of the missionary brethren united in this compact; subject, however, to the inspection of our patrons, the Board.

A. JUDSON.

GEORGE H. HOUGH.

N. B. It is hardly necessary to observe, that the above regulations have a prospective view, being intended for the signature of more than two.

Rangoon, Oct. 21, 1816.

Extracts from the Mission Records.

October 22, 1816. Agreed, that while no expense is incurred for house-rent, the monthly appropriation for food and clothing, and other common expenses of a personal nature, be the same as proposed by the Serampore brethren in the case of Mr. Judson, viz. one hundred and thirty rupees, payable in Bengal, for a man and wife, and ten for a child; thus making the monthly allowance for two couples and three children, which now compose the mission family, two hundred and ninety rupees. This sum is intended for personal subsistence, independently of all public and extraordinary expenses, which are to be defrayed by special appropriations.

Agreed also, that all expenses attending the press shall be referred to a separate account, and defrayed from monies granted for the purpose by the Board.

A. JUDSON.

GEORGE H. HOUGH.

The two brethren, James Colman and Edward W. Wheelock, accepted by the Board for the Burman mission, will soon, with permission of Providence, take their departure from this country. It is hoped, too, that the time is not far distant, when others will follow; particularly some one who like Luke "the beloved physician" of apostolic times, shall further the work of the Lord by an acquaintance with the healing art. The testimony of their tutor, Mr. Chaplin, it is proper here to insert. After giving a particular statement of the proficiency made by them respectively in literature, he thus concludes:—"In closing this communication I beg leave to add, that, as far as the acquaintance I have had with them enables me to judge, they are modest, amiable, and pious young men; judicious in their views, and prudent in their conduct; and they both appear to me to be uncommonly promising as candidates for the Gospel ministry."

REV. R. PINKERTON'S CORRESPONDENCE. (continued.)

Kamentz-Podolsk, July 10. 1816.

After having been detained eight days in the quarantine upon the Dniester, I was again set at liberty, and without loss of time began to pursue my journey towards Kamentz Podolsk. In the district town of Balta I halted for about twenty-four hours, and procured for the Society in Petersburg an excellent correspondent, in the person of a worthy old priest, who has already collected more than 1000 rubles to promote its object. He added his testimony to that of many others, that the scarcity of the Sacred Writings in these quarters was very great, and would seem altogether incredible to those who only know that the people are called Christians; but who are unacquainted with their spiritual state, and how rare a thing it is to find a Bible among them in any language. From Balta I continued my rout through Sampol and Mogyley, two towns on the banks of the Dniester, inhabited principally by Jews. The chief Catholic priest in the district of Mogyley being a Director of the Bible Society in this place, has undertaken to further the objects of the Institution in that quarter.

It is hoped that your Committee will endeavour to procure a number of Hebrew New Testaments, or of such parts as are published for distribution among the Jews, who are very numerous in Moldavia, and in all the southern provinces, as well as in Poland, where they are reckoned at about half a million of souls. On my arrival in this city, which is the capital of Podolia, I met with a very hearty welcome from the Catholic Bishop, Vice-President of the Bible Society established in this place. He said, among other things, that I had arrived very opportunely, for that they were just preparing for their Annual Meeting.

On the ninth, in the afternoon, the anniversary of the Kamentz-Podolsk Bible Society was solemnized in a large hall of the Dominican Monastery. The Meeting was very respectable, and composed almost exclusively of Catholics, among whom were eight of their chief clergy. The Bishop delivered an impressive speech, in the Polish language, on the excellency of the Holy Scriptures, and the utility of reading them in preference to other books.—In fact, the moral of this excellent speech was, *That the Bible is the best book in the world for promoting the temporal and eternal good of man, and that therefore it ought to be universally circulated and read.* The particulars which the Bishop added respecting the progress of Bible Societies in general, and of the Russian Bible Society in particular, strongly excited the astonishment and admiration of all present. The Report being then read, showed that the number of promoters of the Institution in this quarter was increased during the preceding year, (it amounts to about 250,) and that the insufficiency of the copies of the Holy Scriptures as yet procured, had been the greatest hinderance to the operations of the Society, but that the Committee were now in expectation of soon procuring a liberal supply of Polish Testaments, and 2,200 Bibles and Testaments in other languages, in order, in some degree, to supply the

great need and demand existing for them. The Committee of Directors was then chosen for the ensuing year, and their number in town and country augmented to eighteen. After this many came forward and put down their names and subscriptions as members of the Institution. Reports, and other publications of the Committee at St. Petersburg, were also distributed among the audience, in order more extensively to spread the knowledge of the real object and beneficial influence of Bible Societies. The meeting then broke up, amidst universal joy and satisfaction at what had passed; and, while some were loud in their prophetic exclamations respecting the future prosperity of the institution, all seemed highly pleased with the transactions of its second Anniversary.

P. S. I ought to have mentioned before, that while in Theodosia, I used means for obtaining a copy of the Turkish Testament in the Armenian Character, from Anatolia; and that at Kischenau the Armenian Metropolitan undertook to write to the Armenian Patriarch on the subject, and to endeavour to obtain a correct copy from Constantinople. He further assured me, that the Old Testament was already published in the modern Armenian language in Venice, and that the New Testament was expected soon to follow.

Lemberg, July 27, 1816.

On the 22d of July I left Kamenz-Podolsk; and, crossing the Russian frontiers, entered the Russian dominions near the fortress of Choczim. I directed my course through the Buckovina, and through Galicia, straight for this place, where through the merciful protection and help of God I arrived three days ago. The route I took was purposely chosen in order to obtain accurate information concerning the state of the Holy Scriptures in these countries. My journey, though not more than 300 English miles, has been one of the most fatiguing and dangerous which I have had since leaving Petersburg; and there being no post-roads in those directions, I was obliged to pay extravagantly for horses, in order to get forward. The towns of Krzywce, Buczocz, Podhayce, and Narajow, through which I passed, abound in Jews, who seem to be in good circumstances, and the majority of them are qualified to read. On arriving in this beautiful city, the capital of Galicia, I soon made the acquaintance of the only Protestant clergyman in it, the General Superintendent, Von Fuchs, who is chief pastor over all the Protestant churches in Galicia, and who gave me a most friendly and hearty welcome. He made me acquainted with some of the chief men in the city, and among others, with His Excellency Baron Von Hauer, chief governor of the province of Galicia; a nobleman of the most amiable and condescending manners, liberal in his sentiments, and universally beloved. His Excellency gave me a most friendly reception at his beautiful villa, in the neighbourhood of this city. I explained to him the object of my journey, and my views respecting the formation of a Bible Society in this capital, for supplying the province of Galicia with the Holy Scrip-

tures, provided a Parent Institution should be established in Vienna. His Excellency most cordially agreed to the proposition, and promised every assistance to promote the establishment of a similar institution in this place, as soon as permission should be granted by the Austrian government. Professor Vinovatter, and several others, have also concurred with him, by promising their hearty co-operation.

To show you how much such an establishment is needed in Galicia, I would beg to remark, as the sum of my observations during my travels through the country, and of the information which I have been enabled to draw from the best sources in the city, that the population of Galicia is reckoned at *three millions* of souls, of whom *twenty thousand* are Protestants, and the rest Catholics and Jews, the former mostly Poles; that among the Catholics there are *no Bibles to be found*, except a few copies of the Vulgate, in the possession of the clergy; and that a copy of the Polish Bible is not to be found among the people, nor indeed any where, except adorning the collection of books of some rich nobleman, or covered with dust in the library of a monastery.

The 20,000 Protestants which Galicia contains, are divided into twenty-four congregations, of which three are Calvinistic; but, alas! all three are at this time without pastors. These twenty-four congregations compose about 4000 families, of whom their Superintendent affirmed, that at least *one half* were without Bibles, but that, should the British and Foreign Bible Society have compassion on these poor families, many of them quite unable to purchase a Bible, and scattered over an extent of country 500 by 200 English miles, and bestow upon them a grant of Bibles for their families, and Testaments for their schools, (for there is a school attached to each church,) they would certainly be received with the greatest joy and gratitude; and he, the Superintendent, would most willingly charge himself with the distribution of them.

(From the Religious Remembrancer.)

DOMESTIC MISSIONS.—No. 1.

Abstract of the First Report of the Board of Missions, to the General Assembly of the Presbyterian Church.—May, 1817.

MR. JOHN MONTEITH* was appointed a missionary, three months in Detroit, and one month on missionary ground on his way. On the 27th of June, Mr. Monteith arrived at Detroit; and he states he was so cordially received by the people, that it appeared unnecessary to bear any longer the character of a missionary. He is now settled in that place, and has entered on a wide field of usefulness. "The profaneness of the soldiers," says Mr. Monteith, "exceeds any thing I ever imagined. There is no Sabbath in this country. But what is remarkable, though I have openly and plainly held forth the peculiar doctrines of the gospel, both in public and in private, I am apparently treated with the greatest respect by all descriptions of people, and have not heard a word spoken

* Lately a student in the General Assembly's Theological Seminary.

against religion. It meets with no opposition, but the practice of the people."

In his second communication he says "I am about 200 miles distant from any Presbyterian minister. I feel the weight of my task. Ignorance and wickedness prevail around me, and there is scarce an individual to give me assistance. All the Christian zeal perceivable is among the Methodists. The army is without a chaplain, and I have more than I am able to perform. My success has been great in reforming morals; but no conversions have appeared. I am not at all discouraged, but am anxious to have assistance. Salvation belongeth to the Lord."

As Mr. Monteith travelled in public conveyances, he had no opportunity for acting as a missionary in his way to Detroit. But he obtained from the people of that place, after agreeing to settle among them, their consent to spend a month in missionary labours in the destitute settlements in the surrounding region. He accordingly visited Raisin, the Rapids of the Miami, Sandusky, Cleveland, and other places, and preached very frequently. This tract of country through which he passed, he deems very suitable missionary ground; and he is of the opinion that it is important immediately to occupy it by our missionaries. If a missionary sent to that country were acquainted with the French language, he might do good by conversing with the French privately. "After much inquiry," he says, "I have not been able to find a single French Bible in the place:" and speaking of the settlements of Fort Meigs and Raisin, he observes, they "are utterly neglected, yet I am confident that Societies could now be formed in both places. The people are anxious for it."

Extract of a letter from a gentleman in Edinburgh, to his Correspondent in Princeton, N. J.

"Our last accounts from Russia are most encouraging. The appearances in the character of the Emperor are more and more favourable. He lately asked the Prince Galitzin, why he did not go on faster with the Bible Society—adding, "What do you want? Money! It is at your service; would my personal attendance at the meetings of your Committee promote the cause? I will attend most willingly." By the last letters from Mr. Henderson who is at present at Petersburg—he says the Russian Bible Society is distributing the Bible in twenty-five different languages, that in consequence of the Russian envoy at Constantinople taking a warm interest in the Bible cause, copies of the Word of God are pouring into the various islands in the Archipelago. The envoy at Constantinople conducts the correspondence with the Bible Society personally. In the Russian army too, a great interest has been excited about the dissemination of the Word of God."

The Female Cent Society of the Reformed Dutch Church at Greenwich, (N. Y.) have lately contributed 111 dollars, to the funds of the Theological Seminary of that denomination.

The Theological School Society of young ladies at Kingston, Ulster county, (N. Y.) have contributed twenty dollars for the same object.